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1800

MEMORIAL

TO HER MOST GRACIOUS MAJESTY

QUEEN VICTORIA,

AND OTHER DOCUMENTS REGARDING THE PRESENT CONDITION OF

The Catholic Church

IN

BRITISH GUIANA.

FOR THE INFORMATION OF PROPRIETORS & ALL OTHERS INTERESTED IN THAT MAGNIFICENT COLONY.

LONDON:

J. BROWN, (LATE KEATING AND BROWN,)

10, DUKE STREET, MANCHESTER SQUARE.

AND SOLD BY DOLMAN, NEW BOND STREET; JONES, PATERNOSTER ROW; AND ANDREWS, DUKE STREET, LITTLE BRITAIN.

MDCCCXLI.

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MEMORIAL,

&c. &c.

TO

THE QUEEN'S MOST EXCELLENT MAJESTY

IN COUNCIL ASSEMBLED.

The humble Petition of her Majesty's undersigned Roman Catholic, Protestant, and other Subjects in the Colony of British Guiana, on the Continent of South America,

MOST RESPECTFULLY SHEWETH,

THAT eight Roman Catholic Ecclesiastics reside at present in said Colony, namely, one Bishop and seven Priests, for the support of five of whom a moderate sum of money had been hitherto unanimously voted by the Court of Policy and Combined Court.

THAT in the late Session of the Court of Policy in April 1840, the Roman Catholic Establishment was without just cause proposed by the Honble. Peter Rose* to be excluded from the new civil list for 1841, upon which civil list he the said Peter Rose proposed to place the Clergy of the English, Scotch, and Dutch denominations of the Colony, which offensively sectarian proposition was successfully resisted in the Court of Policy by His Excellency Henry Light, Esq., Governor of this Colony, and a majority of the said Honorable Court of Policy.

* Manager of the Branch Colonial Bank, Georgetown.

That in the Combined Court subsequently held, the exclusion of the Roman Catholic Establishment was pertinaciously adhered to by the same Honble. Peter Rose, and ultimately carried by a majority of the financial representatives in what the opponents of the Local Colonial Government improperly call "The Amended Civil List," as proposed by the Honble. Wm. Arindell, on 28th of April, 1840.

That the said exclusion of the Roman Catholic Establishment has excited public surprise and indignation, inasmuch as there are and have been several officials, (from His Honor the first puisne Judge* to the Colonial Armorer inclusively,) proprietors of estates, merchants, physicians, lawyers, magistrates, managers, storekeepers, privates, and non-commissioned officers attached to the white and black regiments, artillery and police-men, sailors, tradesmen, Creole and African field-laborers, one thousand Spanish Indians, together with numerous emigrants from Westphalia in Germany, Madeira, Malta, Martinique, Guadaloupe, Cayenne, Ireland and Italy, professing the Roman Catholic faith, most of whom are subject to taxation equally with the other colonists, and all of whom contribute more or less by their talents and industry to encrease the aggregate wealth of the proprietory body, and to develope the general resources of this most important province.

That the above-mentioned violation of distributive justice involves an undeserved insult and injury towards the Roman Catholic settlers, and emigrants in this part of your Majesty's foreign possessions, and is grievously augmented by the proposal of £ 10,000 per annum, which a

* His Honor Thomas Norton.

majority of the said financial body proposed to be placed on the civil list of 1841, for the exclusive support of the Clergy of the Scotch, Dutch, and English denominations, a proposition not only unjust in principle, but an attempted violation of that Christian equality established by the precedent and usage of fourteen years in this Colony, and which exclusive principle we deliberately pronounce to be calculated (if carried into operation) to produce such a series of evils springing from *Theological animosity* and unmerited ascendancy, as may be extensively injurious to the public peace of this small, and scattered Christian community.

That said proposition is unjust in principle seems evident, inasmuch as the Roman Catholics, who constitute one-tenth of the population, would be taxed £1000 per annum for the permanent support of three establishments, from which they cannot conscientiously derive any spiritual advantage, whilst they should conscientiously contribute out of their own limited resources to the maintenance of their own clergy, which species of two-fold taxation would render their condition unreasonably, and obviously worse than that of the laity of the three above-mentioned denominations.

That said principle of exclusion is unsound in many other respects is equally clear to your Majesty's Petitioners, because the Catholic Clergy, even though annually supported by the grant from the Combined Court, would be subject every revolving year to the capricious contingency of the votes of individuals, (whose intolerance is unhappily recorded by themselves,) whilst the said Protestant Clergy would be permanently pensioned for

twenty-one years to come—thus giving a pecuniary stability to three religious sections of Colonists, whose aggregate does not amount to more than one-third of the entire population of British Guiana, whilst the rapidly increasing Roman Catholic congregations could not hold forth to their present clergy, nor in the event of their death or removal, to European Missionaries, any prospect of a provision for educational or ecclesiastical purposes during the long period of time which would elapse from 1840 to 1861.

That the said injustice is considerably augmented by the well known fact of the Roman Catholic population *being nearly equal* to the members of the Scotch Kirk, and fully ten times as numerous as the laity of the Dutch Creed, many of whose members are reputed to be aliens, as born in Holland, whilst the majority of the Roman Catholics are British born, or adopted subjects of your most Gracious Majesty.

That the line of invidious superiority and unchristian preference, suggested originally by the Hon. P. Rose, and sustained by other financial representatives—(upon three of whose estates, namely, Zelandie, Lima, and Palmyra, there are at least one hundred agricultural Roman Catholic labourers)—is, moreover, a violation of that truly noble and generous principle of Christian equality, which boasts of a prescription of fourteen years in British Guiana to sustain it, and forms a melancholy contrast with the wise usage originated in 1826, (even three years before the emancipation of British Roman Catholics,) by Sir Benjamin D'Urban of placing on the annual estimate, not in opposition, but in friendly juxta position, the Roman Catholic and Protestant Establishments of this Colony.

That the said principle of exclusion may operate fatally against any extensive scheme of emigration is undeniably certain, as your Majesty's petitioners have reason to know that circulars in different languages will be sent, signed by the names of credible witnesses in this Colony, attesting the bigotry of the financial representatives, to their fellow Catholics in the interior of South America, the French and Spanish Islands, Baltimore City in Maryland, and other parts of the United States, Germany, Belgium, Ireland, and even to British India, where some Coolies have been converted from Hindooism to Catholicity, cautioning their Roman Catholic brethren as they value the salvation of their immortal souls, to avoid the soil of British Guiana as a moral plague spot on the ocean's shore where the irreligious spirit of bigotry was evoked by a few unwise planters called "Financial Representatives." Under such circumstances, that all emigrants from the aforesaid countries should prefer Canada, the Mauritius, Jamaica, Grenada, Trinidad, or any other locations where sectarian ascendancy in the division of public property has not yet tainted the hearts nor disgraced the understandings of educated legislators, and where the Roman Catholic Clergy are on a perfect equality with ecclesiastics of other denominations, as in all equity they are entitled to be, under the colonial constitutions and usages of most of your Majesty's dominions.

That intolerance so suicidal in its character, is not very widely diffused amongst the mass of the people, on the contrary,—that the hearts of this Christian community are still untainted by the blighting Upas Tree of unjust bigotry is triumphantly manifested by the thousands of names appended to this Memorial, and by the firm and liberal resistance with which this obnoxious measure was opposed by

His Excellency Governor Light; the Hon. H. E. F. Young; Henry Gloster; His Honor Chief Justice Bent; the Hon. Gov. Sec.; your Majesty's Attorney General; the Hon. C. Robinson, your Majesty's Collector of Customs; the Hon. Sir Michael M'Turk; and lastly by the Hon. C. Cameron; all of whom are members either of the Church of England or Scotland.—Secondly, by the subscriptions cheerfully paid by Protestant Colonists of all ranks, within the last few months, for the erection of Roman Catholic Churches;—and lastly, by a legal transfer of land, and the gift of a building, from two Protestant Gentlemen of great experience and respectability, for Roman Catholic purposes, in the County of Essequibo, namely, J. J. Gilgeous and William Hillhouse, Esquires.

That your Majesty's emancipated subjects cannot but view this threatened invasion upon religious equality with any other feelings than those of horror and alarm; as in the event of the said financial representatives withdrawing on the slightest imaginary pretensions the annual grant doled out to the Roman Catholic Clergy, the said Clergy would be thus reduced to absolute want of the necessaries of existence; and, perhaps deeply involved in, and exposed to the legal consequences of, debts previously contracted, could not, however well disposed, continue to afford the lights and comfort of gospel education, or public worship, without which emancipation would cease to be a blessing, and which useful knowledge and religious services are to us amidst the exhausting labor and frequent sickness of a tropical climate—consolations of the highest and most holy order.

That as long as the sympathy of your Majesty's Government at home and abroad be decidedly expressed in favor of equal rights for all professing Christians,—and as long as we enjoy the protection of the British flag, which proudly and triumphantly waves over freemen of every clime and creed and color in the four quarters of the globe, even we who have signed this Petition of all classes, creeds and tongues and color, in this remote region, cannot believe it to be possible that your Majesty would sanction even indirectly a revival of the worst species of all slavery, namely, "the soul destroying principle of persecution for conscience sake," contemplated by the majority of the financial body of this Colony. Wherefore in the strongest language of prayer, and relying on your Majesty's proverbial love of justice, we on this Sabbath-day after Divine service, and in the temple of the living God, beg leave humbly to impress upon your royal consideration the expediency of withholding your Majesty's approbation from that part of the civil list proposed by the majority of the financial representatives, who would intolerantly and unjustly exclude their Roman Catholic fellow-subjects, (as far as their limited power extends,) from the permanent blessings of a resident Roman Catholic Priesthood, and thus expose them to all the horrors of infidelity, hypocrisy, and crime, to which human nature is subject when destitute of the graces and Sacraments instituted by our blessed Redeemer for the spiritual health and comfort of their immortal souls,

And Petitioners will ever pray.

[*Signed by over three thousand signatures of different creeds, color, country and language.*]

April 13*th*, 1840.

[No. 2]

Colonial Office, 8th October, 1840.

Sir,

I am directed by Lord John Russell to acquaint you, that he has recently received from the Governor of British Guiana a Letter which you addressed to his Lordship, with a Memorial to the Queen from certain Roman Catholic and Protestant Inhabitants of the Colony, relative to the proceedings of the Combined Court in excluding the Roman Clergy from the Civil List.

Lord John Russell has laid this Petition before the Queen, and Her Majesty was pleased to receive it very graciously.

I am,

Sir,

Your most obedient Servant,

R. Vernon Smith.

The Rt. Rev. Dr. Clancy.

[No. 3]

I have the honor of transmitting a vote of thanks for the just and friendly sentiments expressed by Your Excellency towards the Roman Catholic Clergy, which tribute of respect not only passed unanimously, but was received with acclamation by the most numerous meeting of Roman Catholics, and liberal Protestants perhaps ever held in this Colony, on the 10th of May 1840, over which assembly I had the happiness of presiding as chairman.

A Memorial to Her Most Gracious Majesty Queen Victoria was adopted, the object of which is to sustain your Excellency's views, and that of the Colonial Government section

regarding the principles of Christian equality to which Roman Catholics are undeniably entitled by the constitution of this Colony.

The Petition received in the Church within the space of a few hours several hundreds of signatures; when I shall have obtained other names from Berbice, and Essequibo, I shall have the pleasure of sending the original through your Excellency for the consideration of Her Majesty in Council.

I have the honor to remain,

Yours faithfully in Christ,

✠ William Clancy, Bishop of Oriense,

Vicar Apostolic of British Guiana, Parish Priest or Pastor of Georgetown, Demerara.

His Excellency Henry Light, Esq.,

Governor, &c.

Wm. Bates, Sec.

[No. 4]

The Governor has had the pleasure of receiving Bishop Clancy's communication, conveying thanks of a numerous Meeting of Roman Catholics and liberal Protestants, for the just and friendly sentiments expressed by the Governor, in common with a majority of the Court of Policy, with regard to their Roman Catholic Brethren in British Guiana.

The Governor is highly gratified at finding a simple *act of justice* should have been so appreciated; and he trusts that Bishop Clancy will be assured, that the Governor was actuated by that pure principle of toleration which it has ever been his pride to uphold and encourage.

Government House,

May 11th, 1840.

The Right Reverend Bishop Clancy, &c. &c. &c.

[No. 5]

May 11th, 1840.

Dear Sir,

I have seldom experienced more sincere pleasure than I do on the present occasion, in discharging a duty of the most agreeable character, namely, in communicating to you a vote of thanks unanimously passed at our Meeting on 10th May, 1840, for the expression of your just and friendly views on a late memorable occasion in the Court of Policy, in reference to the equal rights of the Roman Catholic Clergy and Laity of this Colony. Allow me to add on my own behalf, my sincere gratitude to you individually, for the courtesy and liberality at all times manifested towards me since my arrival in British Guiana. It is truly a consolation to have earned and obtained the co-operation of one so distinguished in this country for his eloquence, integrity, and public spirit.

Yours gratefully and faithfully in Christ,

✠ William Clancy, Bishop of Oriense,
Vicar Apostolic of British Guiana,
Parish Priest of Georgetown.

Hon. H. E. F. Young, Gov. Sec.
Wm. Bates, Sec., &c.

[No. 6]

British Guiana, Demerara,
11th May, 1840.

Dear Sir,

I hasten to acknowledge the very obliging and flattering manner in which you have communicated to me a vote of thanks from my Christian brethren, the Roman Catholic body in British Guiana; and through you I beg leave to return to them my best thanks, and the assurance of my esteem and respect. My reason for advocating a permanent provision for the Roman Catholic Clergy in this Colony is, that that Clergy in common with the Clergy of the Church of England and Scotland,

have hitherto received assistance annually from the Public Funds, and that any change in the character of that assistance towards the other Churches should *in all equity* be extended to the Roman Catholic Church.

I have the honor to remain,
Very truly,
Your faithful Servant,
H. E. F. Young.

The Rt. Rev. Bishop Clancy,
&c. &c.

[No. 7]

Description of British Guiana,
By Robert H. Schomburgk, Esq.—1840.

" The ecclesiastical establishment in 1836, consisted of seven rectors and one curate attached to the Established Church of England—two ministers to the Church of Holland—five ministers to the Church of Scotland—two priests to the Roman Catholic Church. These expenses are borne solely by the Inhabitants by taxes levied on them, *and the Roman Catholic Clergy are placed on the same footing as the Clergy of the Established Church, or those of the Dutch or Scotch persuasion.*"—pp. 53 and 54.

" The Christians who confess the Roman Catholic Faith are now under a Titular Bishop, or Vicar Apostolic, at present the Right Reverend Dr. Clancy, Bishop of Oriense, a man generally respected for his worth and learning, to whose establishment five priests and several Schools are attached."—p. 54.

" In 1837, the Indians at the river Morrocco, who are mostly emigrants from the former Catholic Missions at the Carone were given under the charge of a Roman Catholic Priest."—p. 56.

" The Catholic congregation possess a Church at Stabroek, which, since the erection of British Guiana into a Vicariate Apostolic, under a Titular Bishop of Oriense, has been enlarged and formed into a Cathedral."—p. 75.

[No. 8]

VICARIATE APOSTOLIC OF BRITISH GUIANA.

Letter of Dr. Clancy, *Bishop of Oriense, Vicar Apostolic of British Guiana, to the Committees of the Institution for the Propagation of the Faith.*

" George's Town, December 10th, 1839.

" Gentlemen,

" You have not forgotten, in the distribution of your alms, the Vicariate Apostolic of British Guiana. This rising mission, which some of the authorities of the country were combined to stifle in its cradle, will grow up, I trust, under the shadow of your protection, for the salvation of even those who have aimed at its destruction; and yet without your pious co-operation its future prospects would be gloomy indeed. Those missionaries, thrown upon a foreign shore, abandoned or betrayed by a few of their brethren, would have soon fallen under their sufferings and privations.

" It is now twelve months since, on this same day, our vessel came in sight of the port. The captain, without our knowledge, raised the standard of the cross on the main-mast, intending by this unusual exhibition to honour our ministry, and bring the attention of the city upon us. The cross floated from the mast-head, and the cross—that is to say, persecution and sufferings awaited us on the shore. We landed, few in number; a vicar apostolic, five missionaries, and an ecclesiastic in minor orders, with few chapels, and no school-houses, or any human resources, such was the feeble colony which was to be opposed to Protestantism, for a long time previously in possession of the country, and which was to contend against fifty-six Protestant ministers and cathecists, supported by the authorities, and in possession of more than fifty churches. To those open enemies you are to add false brethren besides, whom I shall not further notice, for I do not wish that their names should reach Europe, coupled with the recollection of a crime: a brother suffers, but he does not accuse his brother, and charity forgets all except the good which has been received.

" Having given you an account of the chief difficulties we had to encounter, but which did not intimidate us, I shall furnish you with a few details concerning my vicariate, and the actual state of our mission. British Guiana is bounded on the east by the river Couvantyn, on the west by that of Barima, the Atlantic washes its northern shores, and to the south its boundaries are lost in the immense forests and savannas which separate it from what was formerly called Spanish Guiana: from its extent, which is more than 100,000 square miles, it might easily receive a population as considerable as that of France. The soil is of exhaustless fertility: can it be otherwise, with a vegetable stratum, which is often more than a hundred feet deep? This rich alluvial soil was formerly (it is said) covered by the ocean, which fertilized it by the thick slime it deposited; whilst, according to others, successive deposits were formed by the majestic rivers which water it, and whose yellow, muddy waters are distinguished by the navigator long before he discovers the shore. It is not unusual to see sugar plantations, which, after thirty or forty years' unceasing produce, have yet lost none of their original fertility. Here a single day's labour suffices to procure wherewith to live on for a whole week. This surprising facility of procuring the necessaries of life explains, with the excessive heat of the climate, the indolence natural to all who live here.

" Our Catholics are numerous, but, for a long time past, were left in a state of the most complete destitution, as to their religious instruction. An aged Portuguese said lately, upon seeing one of my priests, ' In truth, there were few Christians in Guiana; it is now twelve years since I could hear mass.' I myself, when preaching, not far from the city, to a congregation of two hundred and four individuals, had the pain to learn, that out of that number, three at most had been to confession only once in their life! A considerable improvement has already taken place; our altars are no longer abandoned, the sacraments are frequented, and on Sundays our Church is scarcely sufficient for the crowds that frequent it. The Protestants, too, are beginning to manifest more

favourable dispositions towards us; they attend in great numbers the instructions we give expressly for them, and many have generously contributed to enable me to enlarge my chapel: may we one day give them the knowledge of the truth in exchange for the succours they afford us! I have already received the abjuration of some; may the Almighty complete his work, and bring into the bosom of the church all our erring brethren.

"I had every reason to be satisfied with my first pastoral visitation. There the Chief Pastor goes through his flock without attendant and without pomp, administering the sacrament as he goes along; and in the evening knocking at the door of a stranger to solicit hospitality; Protestants as well as Catholics receive him with pleasure, and show every attention and respect to the travelling bishop. I shall never forget the day when I arrived, for the first time, on an Indian mission. We had travelled, with considerable fatigue and danger, more than two hundred miles in frail barks, when at nine o'clock in the evening we discovered a glimmering light in the underwood, which borders the forest. In a few moments after, our arrival was hailed by musket shots, and a small cannon which was fired from the banks of the river. About twenty Spanish Indians were here impatiently waiting my arrival for many days. All threw themselves on their knees to receive my benediction, and celebrate, with every mark of joy, my presence upon this distant land, where, in the memory of man, no Catholic bishop had been seen. The priest who resides with them conducted me to his dwelling. Fancy a barn, open to every wind, covered with leaves, but without a chair, roof, or furniture of any kind, except a hammock, and a common table, which served for an altar. With the exception of a crucifix in ivory suspended to the wall, it was in vain to look for any other sign of the house of God, or that of his minister. 'Is this your church, your school-house, your residence? said I to the clergyman. 'Yes,' replied he, 'and it will be also the episcopal palace, as long as your lordship may be pleased to remain.' This interesting congregation did not confine itself to sterile demonstrations

of joy and respect; a considerable number of confessions heard, thirty persons admitted to the sacrament of confirmation, baptism solemnly administered to some of the savage tribe of the Warrows and Arowacks, were the happy results of my visit. Wishing to ascertain how far my catechumens were acquainted with the signification of the ceremonies of the mass and the sacerdotal vestments, among other questions, I put the following to an Indian. 'What emblem do you see in the crosier I carry in my hand?' 'That of a superior authority,' said he; 'the whites have borrowed it from our chiefs, who always carry a club as a sign of authority.'

"If from every quarter of the globe each mission repeats to you, that, after God and the Sovereign Pontiff, its hopes are founded on the prayers and alms of your holy association, have I not special motives to join, too, in this cry of confidence and distress? Already aided by your pious liberality, we have erected churches or altars in the interior of the country; others we have begun; and an additional number is rendered necessary by the increase of the Catholic population. Where God is pleased to multiply his children, will their brethren of Europe leave them without houses of prayer?

"Receive, &c. &c., my best thanks,

"✠ WILLIAM, Bishop of Oriense,
"Vic. Apost. of British Guiana."

[No. 9]

[*From the London Tablet, March 27th*, 1841.]

BRITISH SOUTH AMERICA.

"The Right Rev. Dr. Clancy, Vicar Apostolic of British Guiana, has arrived in London from Rome, where he transacted ecclesiastical business with the Cardinal Prefect of the Propaganda during several weeks of the winter of the past year. Such

was the intense interest felt by his Holiness regarding this new, distant, and most interesting mission, that a confidential interview of nearly two hours was graciously granted to the bishop, who conversed with his Holiness in the Latin tongue. It is supposed that one or more of the healthy islands of the Antilles will be immediately annexed to British Guiana.

" We are sorry to learn by the Demerara papers, that two Irish priests, the Rev. Messrs. Daly and Craig, have died of yellow fever. The following circumstance occasioned the death of the Rev. John Craig. A Protestant manager of an estate in the county of Essequibo wrote to Georgetown, requesting that a Roman Catholic priest should be sent by the proper ecclesiastical authority to baptise and receive into the communion of that church " thirty adult pagan negroes," who expressed a decided preference for the Roman Catholic worship and faith. This zealous servant of God immediately went into the forests more than one hundred miles from the capital, received the black converts from Paganism, and gave instructions on the real principles of Catholicity. He complained of fever in a few days, and expired without the last sacraments, the news of his death having reached the nearest missionary station before any clergyman heard of his illness. His death is considered a public calamity to that infant mission. Without much human learning or eloquence, this clergyman effected great good by practical and prudent zeal. He died as he had lived, respected and beloved, not only by the Roman Catholics, but by many Protestants of the colony. The Rev. Mr. Craig has an aged mother and several relatives in London, to whom his unexpected death must be a source of intense and just sorrow. The principal object of Bishop Clancy's visit to England is to counteract, if possible, by calm remonstrance, a bigotted and invidious distinction sanctioned by Sir H. M'Leod, on occasion of his late deputation from Trinidad to Demerara. Governor Light, and all the official section of the Court of Policy, not only on principles of equity, but also according to the letter and spirit of the ancient Dutch clerical constitu-

tion of the colony, recommended that the Roman Catholic clergy should continue to receive their small annuities *on the same principle* as the English, Scotch, and Dutch clergymen, namely, by placing all on the civil list. Sir H. M'Leod has, unexpectedly and inconsistently, co-operated in this and many other respects, with the narrow and bigotted Tory views of a few financial representatives. We hope for the sake of the colony that the liberal and enlightened nobleman who presides over the colonies will effectually correct this mischievous distinction, otherwise the Scotch and English proprietors, at home and abroad, must not be surprised if they find no encouragement given by the Catholic clergy of that colony in forwarding their views upon emigration to British Guiana; nor would it much surprise us to learn that thousands of Roman Catholic labourers and tradesmen would speedily emigrate from the sickly swamps of bigotted proprietors, and seek a more healthy location with perfect equality for their beloved clergy in the Roman Catholic neighbouring islands of Trinidad, Martinique, Santa Cruz, and Grenada."

"Dr. Clancy had an audience of Lord John Russell at the Colonial Office, on Thursday, March 25th, 1841."

J. Brown, Printer, 10, Duke-street, Manchester-square.

The Catholic Church

IN

BRITISH GUIANA.

A LETTER

ADDRESSED TO

THE MOST ILLUSTRIOUS AND MOST REVEREND

VINCENZO EDOARDO MILDE,

PRINCE ARCHBISHOP OF VIENNA IN AUSTRIA:

AND OTHER DOCUMENTS REGARDING ITS PRESENT CONDITION.

SECOND SERIES.

FOR THE INFORMATION OF PROPRIETORS & ALL OTHERS INTERESTED IN THAT MAGNIFICENT COLONY.

LONDON:

J. BROWN, (LATE KEATING AND BROWN,)

10, DUKE STREET, MANCHESTER SQUARE.

AND SOLD BY DOLMAN, NEW BOND STREET; JONES, PATERNOSTER ROW; AND ANDREWS, DUKE STREET, LITTLE BRITAIN.

MDCCCXLI.

J. Brown, Printer, 10, Duke-street, Manchester-square.

A LETTER,

&c. &c.

SECOND SERIES.

[No. 10.]

Most Illustrious and Reverend Lord,

The Vicariate of British Guiana was created by his present Holiness, Pope Gregory the 16th, and committed to my Episcopal care by Apostolical briefs, dated the 16th of April, 1837. That immense district of the South American continent was previously under the jurisdiction of the Bishop, residing in the island of Trinidad. It is situated within five and six degrees N.-W. of the equator, and some modern Geographers extend British Guiana from the mouth of the Corentyn river, in 56° 58′ W. long., to Punta Barima, in 60° 6′ W. long.; which opinion is sustained by tradition, and the strong evidence of facts. The three large and fertile counties of Demerary, Berbice, and Essequibo, constitute what is at present legally known as British Guiana. No accurate census has ever been made of the population of this important British Colony—those that have been hitherto attempted, failed in ascertaining the truth, owing to many causes, amongst which may be enumerated prejudices against colour, religion, and country. The last attempt has been a complete failure, principally in consequence of a

natural unwillingness of parents to record *the colour of their children's skin,* which was hitherto the badge of slavery; and from which feelings, some old colonists are not yet emancipated notwithstanding the tardy justice of England towards her colonial African subjects. It is also worthy of record that, whilst the local authorities included the Protestant clergy as paid agents in this attempted numerical survey, the eight Roman Catholic priests were sedulously excluded though they possessed at least in an equal degree, the confidence and affections of the people. The aggregate number may probably be enumerated from 120 to 150,000 inhabitants, consisting of ten native tribes of Indians, or Aborigines, Africans, Hill-Coolies from the East Indies, and European emigrants, from Germany, the French colonies, England, Scotland, Ireland, Italy, &c. &c.

The following extract from the charge of the Protestant bishop at Barbadoes, tells us in a few lines what it had been. —"In the year 1796 when British Guiana was taken by our troops, and in the year 1803 when it again surrendered, there was only one church on Fort Island, with two ministers of religion. In 1802, a family having occasion to visit England were under the necessity of taking their children with them *unbaptized,* from the want of a pastor to administer the very initiatory sacrament of our religion." At present, there are 54 buildings connected with Protestantism and about 100 ministers and teachers belonging to the English, Scotch, Wesleyan, London Church Missionary, Presbyterian, and Lutheran denominations. The earliest vestige of a Roman Catholic priest which I can find in the colony, is the registry of a few baptisms by a Spanish priest, who happened to remain in Demerary a few weeks of the year 1810; and a tradition amongst the negroes, that in digging for the foundation of the public buildings, the remains of a priest in his vestments were found in a coffin.

The earliest establishment of a permanent Catholic clergyman was made by Charles Waterton, Esq. of Walton Hall, in the West Riding of Yorkshire, who paid the passage money of the Abbe Du Bos from England. This French Ecclesiastic resided about two years upon plantation "La Jalousie;" but retired to his native country tired of the solitude and fatigues of a tropical mission. The same pious and respectable Roman Catholic Layman solicited, by a memorial to his Holiness, Pope Pius the 7th, that some members of the order of Jesuits or other missionaries, should be sent to British Guiana. Owing to the want of means and missionaries, and the innumerable occupations of the holy See during that stormy but glorious era of the sufferings and the triumphs of God's Church in Italy, and elsewhere, the fulfilment of the petition was deferred but not forgotten by the successors of St. Peter in the Apostolic chair. It may not be known to many of the German Catholics, that this Mr. Waterton, whose early zeal for the establishment of Catholicity in Guiana, I am happy to record, is the same distinguished scholar and traveller, who, at immense personal risk and great pecuniary expense, investigated the natural history, ornithology, and general resources of Guiana and the Brazils, the aggregate result of whose three different tours into the interior of those parts of South America, is published in two exquisite volumes, called, "Waterton's Wanderings," and "Autobiography;" the perusal of which English works has afforded to me and to all who know the colony, the purest mental enjoyment, and much useful knowledge as faithful records compiled on the spot; and which must necessarily retain that vigorous beauty and originality which experience alone can impart to the head, the heart, or the pen of an honorable, fearless, and truth-loving traveller in the wild woods, on the glassy lakes and creeks, along the fertile banks, in the extensive swamps

and prairies, or in the healthful, but unhappily, distant mountain regions of British Guiana. This gentleman is the representative of an ancient English family, whose ancestors forfeited large tracts of land, and lived in exile and comparative poverty, rather than compromise the faith once delivered to the saints, during the bloody persecutions of Catholicity in the reigns of Henry the 8th and his daughter Elizabeth, whose career was but a supplement to the profligacy and confiscations of her royal sire. This passing notice of the personal worth, and the works of Mr. Waterton, will not be deemed out of place or superfluous, in a hasty notice of the religious wants of a vicariate in the spiritual interests of which, his respected family have taken a lively and practical interest since my appointment, by the endowment of a private chaplaincy on the family estates in Demerara. An old Latin mass book in my possession, was used in the courts of Justice in Stabroek for swearing witnesses, which would intimate very strongly that many if not most of the original settlers were Roman Catholics.* Every scholar knows that the mass book of the Catholic Church is nothing more or less than a well arranged epitome of prayers and reflections, principally extracted from the Scriptures of the Old and New Testament.

Two Irish priests were appointed by the Rt. Rev. Dr. Buckland in the year 1825, to superintend the extensive districts of British Guiana—one of the missionaries left shortly after his arrival in Georgetown, and died in one of the neighbouring islands†—the other clergyman, the Rev. J. T. Hynes remained nine years, actively and successfully engaged in the formation of a Roman Catholic congregation. After which, owing to ill health, he returned to Europe;

* The Dutch Netherlands and Colonies were attached at one period to the Roman Catholic Empire of Austria.

† Rev. Denis O'Callaghan.

and has been since elevated to the Hierarchy, as Coadjutor bishop of Zante and Cephalonia in the Ionian islands. Two other Irish, and one French ecclesiastic, succeeded that truly laborious and edifying founder of religion in British Guiana. * Three priests, and three ecclesiastical students, natives of Ireland, sailed with me from Liverpool in England in the year 1838. Two Maltese priests arrived in the colony with emigrants from that island, a few months after my arrival in the Vicariate, so that there have been eleven priests engaged in missionary labors during the last few years of my administration. Four of these ecclesiastics have abandoned this perilous but meritorious vineyard for less discouraging localities; and two, who are no longer the objects of human praise or censure, have paid the debt of nature beyond the precincts of the continent. Five priests only remain in the Vicariate at present, to administer the sacraments to ten thousand Catholics, scattered over a space of 300 miles in length, and of indefinite extent in breadth. Until my arrival there was no Roman Catholic school for the education of children and adults, nor a dwelling house for a bishop or priests. I have built a Presbytery, and there are in full operation, six schools containing about 300 children besides two Sunday schools for adults.

Divine Providence has suggested to a few members of a Religious Order in Ireland to offer themselves for the education of females in the Colony, so that I have every reason to hope that a sound system of Catholic education will be soon established in that hitherto forlorn and neglected portion of the Christian vineyard. There had been but three small wooden chapels on our arrival in the district, there are at present six open for public worship, and grants of land have been legally made to me and my successors for ever,

* The Rev. William Bates, Rev. John Cullen, Rev. T. Morgan, Messrs. John Craig, John McDonnell, and James Daly.

upon which six other churches will be erected when the pecuniary means necessary for their commencement can be obtained abroad or at home. It will not be difficult from the brief statement of the preceding facts to understand in what pecuniary embarrassments a bishop and his clergy must be occasionally involved, in a distant and unhealthy land, surrounded as we are on every side by Infidels and Protestants, many of whom through ignorance, and others through malice, deride and resist the progress of the gospel of Christ according to the Roman Catholic standard of faith and discipline.

It is, however, a source of joy and thankfulness, (notwithstanding all the temporal and spiritual privations of this newly created Vicariate,) that over 200 members of the different Protestant denominations have already abjured their errors, and joined the sheepfold of the One Shepherd; and about sixty Indians have been regenerated in the life-giving waters of baptism.

We have just reason to complain of the unmerited bigotry of some of the Parsons of the many discordant groups of Dissenters, who unite to vilify the Catholic Church. Though they occasionally assail with sectarian bitterness the peculiar sentiments of each other; they are united as one man in concentrated opposition to the progress of our ancient Christian Creed. They* have assailed Catholicity from their pulpits, in their private domestic visits, and in their newspapers—all of which are so anti-Catholic and unjust, as to refuse, on a recent and memorable occasion, the insertion of an authorised answer to a series of anonymous calumnies published in the Royal Gazette of the Colony.

I shall conclude this brief and sad epitome of christian endurance, by directing the attention of the Leopoldine

* The Rev. Dr. Struthers, of the Scotch Kirk, Rev. J. Lugar, A.M. and a few others, are honorable exceptions.

Society to the utter destitution of the Creoles and Emigrants who speak and understand the German and Dutch languages in that Country. There are at least 2000 individuals who are capable of learning the principles of the Catholic Religion in those tongues. There are about 500 Catholics, principally from Westphalia, Mayence, and Belgium, who have no Church in which they could hear the Word of God preached in their own language. And my principal object in coming to Vienna was to solicit from the Prelates and Superiors of religious houses a few Ecclesiastics, by whose preaching, good example, and catechetical instructions, conversions may be made among the Protestant Germans, and the seed of the Word of God, and the grace of his sacraments, be made to fructify in the lives of the Roman Catholics. May I humbly hope, that a long, expensive, and dangerous journey of 10,000 miles at least, by land and sea, through the summer heats of the torrid zone and the snows of an Austrian winter, undertaken by a Christian Bishop for the purpose of awakening and directing public sympathy and charity towards this splendid Colony, which was originally German, or rather Dutch, and still retains many vestiges of German origin,—will be productive of permanent religious blessings to the exiled sons and daughters of their Parent Country, so justly renowned in modern and ancient days for christian virtues, profound talent, and all the fruits of successful industry. In order to convey an accurate notion of the names of localities in which spiritual aid is more particularly required for German Inhabitants and Emigrants, I shall enumerate under three heads a few circumstances which will illustrate more fully and clearly the pressing pecuniary wants, to which I beg leave to direct the attention of the illustrious President and respected Members of the Leopoldine Institution in Austria.

Georgetown, formerly called Stadtbroek, contains 20,000 inhabitants, and is the seat of the Colonial Government. It is the capital of the County, and of British Guiana; in which the Vicar Apostolic generally resides. There are two Priests in this extensive County, who are liable to be summoned to attend the sick, and read the funeral service over the dead, to the distance of 70 miles in one direction, and more than 100 miles in two different locations of the same County. In this Town and County there are several Dutch, Belgian, and German Residents, who would gladly avail themselves of an opportunity of hearing the words of eternal life preached in the Roman Catholic Church in the German language.

A Dutch Reformed Minister preaches every second Sunday in the Scotch Church, and has a considerable congregation. There are two private Chapels on estates in this County; one has been given as a temporary place of worship by a Belgian Catholic Proprietor, who with many of his Negroes, and some of his children, speak the Dutch language, and to whom the occasional ministry of a zealous and prudent German Priest would be most acceptable and useful. Several of the clerks and officials in the Government Offices speak and understand German; and a few members of the College of Kiesers are either Dutchmen by birth or extraction. A considerable portion of the common and statute law of Holland is still retained in the pleadings and decisions of the Rolls and supreme Courts of Justice of the Colony. The judges and lawyers quote Grotius and Vanderlinden, and the decisions of their High Mightinesses of Holland, much more frequently than Coke upon Littleton or Blackstone, or any other of the English legal authorities.

German Degrees in Law, Medicine, Surgery, and Divinity, are still recognized by the Local Government; in a word, much of the prevailing feature of the Colony is German, in present customs, and past associations. The second puisne Judge* received his education in Holland — speaks the Dutch language; and several other members of the Guiana Bar understand this ancient tongue.

In the Colonial and Seaman's Hospital in Georgetown, there are occasionally German mariners who are afflicted with the yellow and other fevers endemical to this climate. In their dying moments, they have sometimes called for the assistance of a Priest, who could hear their confessions and administer the sacred and consoling rites of the Roman Catholic Church. Hitherto my clergy have attended those hospitals, filled with sailors and soldiers from almost all parts of the civilized world, with a fidelity and fearlessness which richly deserves my feeble panegyric, and which God alone can reward; and we have been enabled through an imperfect knowledge of Italian, French, Spanish, Irish, English, Latin, and Greek, to receive their confessions, and exhort them to resignation in the event of death, or recovery. But the afflicted German has been alone hitherto abandoned in that respect, for in no one instance could I obtain a priest speaking their language; and I make this my last appeal from the centre of Catholic Germany, to secure not merely a transitory eccclesiastic, but a succession of holy and useful German missionaries, who would devote their talents and their lives to the service of their brethren on the continent of South America, some of whom are perishing in heresy and immorality, for want of a competent minister to break unto them the bread of eternal life, by words of sound doctrine, which would not only reach the ears through which

* His Honor Samuel Firebrace, L.L.D.

faith cometh according to St. Paul, but would search the inmost recesses of the corrupted hearts of colonists, whose ancestors have left (through neglect and the cursed love of gold) crimes upon record, the very names of which religious prudence makes me hesitate even to write.

BERBICE.

This extensive county is filled with individuals speaking and understanding the German and Dutch languages. The Capital is New Amsterdam, in which there is a Lutheran Church, with ministers, elders, catechists, &c. There is also a coffee estate belonging to the Dutch denomination, which supplies large pecuniary sources to their mission; through which means, German Protestantism is (humanly speaking) firmly rooted amongst many of the inhabitants. A good Catholic German Priest residing in this district would, under the omnipotent influence of Divine grace, bring back many of the strayed flock into the sheepfold of Christ. Most of the Negroes speak Dutch, and a few of the proprietors, managers, and overseers on the sugar and coffee estates, understand and speak the German language: by all those individuals, whether orthodox or Protestant, the arrival of an eloquent and exemplary German Priest would be hailed as a source of spiritual joy and great intellectual profit. On the British side of the Courantyne river and coast, some of the agricultural population speak no other language but Dutch, owing to their intercourse with and contiguity to Nikari, Surinam, Paramaribo, and the other Dutch settlements in these extensive regions. There are at present but two Chapels and two Schools in the County of Berbice for the education of Roman Catholic children and public worship.

ESSEQUIBO.

This healthful, luxuriant, extensive, and beautiful county of British Guiana has at present but two small private chapels, and one resident Roman Catholic priest. This is decidedly the garden of the Colony in every possible point of view, except in that of Roman Catholic religious establishments. One of the chapels is on a sugar estate belonging to a respectable Dutch family, most of whom are converts from Lutheranism, who still speak the Dutch language and are strongly attached to their native tongue and institutions. The priest resides one hundred miles in the interior amongst a Catholic tribe of Spanish Indians, who fled in terror after the slaughter of their padres by the infidel republicans of the Brazils and Venezuela, and have found "happy homes and altars free" under the protection of the British flag in the depths of the forests of British Guiana. Under such circumstances, the German and Dutch inhabitants of this immense territory may be said to be nearly altogether neglected as to public worship and private missionary instruction. We have contrived at great personal inconvenience to spend some months amongst this scattered, but most interesting portion of our flock. There are on some of the estates in this County several Germans from Westphalia, Saxony, Mayence, and other parts of Germany, not understanding either English, French, or Italian. During the last year some of those industrious and religious people begged of me to afford them an opportunity of complying with their Easter duty by hearing their confessions, with a view of receiving the holy Sacrament of the Eucharist. At that period I did not know as much of the German language as would enable me to understand them vivâ voce. They most providentially could read their prayer books, and I

knew as much of the printed language as the ten commandments, six precepts of the church, and seven deadly sins. I explained to them through an interpreter, that they could by fixing their finger upon the name of the commandment which they violated, or the sin they were guilty of, convey to me a knowledge merely sufficient to afford matter for absolution; and in this rather unsatisfactory manner, both for confessor and penitent, absolution was imparted without specifying the exact number, species, or other aggravating circumstances, after which they had the happiness to receive the holy of holies with tears of thankfulness and joy. They were five years in the colony without a similar opportunity, and I cannot resist the impulse which induces me to record their anxiety to obtain this heavenly treasure of the blessed Sacrament. I was resident at the house of an hospitable Protestant gentleman named Gilgeous, (who has legally transferred to me and my successors for ever two acres of his estate in the County of Essequibo, for the erection of a Roman Catholic church); from hence I sent a messenger in all directions stating my intention to celebrate mass, hear confessions, and preach on the following Sunday; owing to the stupidity or malice of the messenger, the Germans who resided on a neighbouring estate* received no information on the subject. The weather was awfully hot and rainy—Farenheit's thermometer stood at 80 in the shade—and as the season was sickly, I supposed that the Germans were either afraid to expose themselves to the rain, or were confined by fever. But my conjectures were erroneous, for they came on the Sunday evening, having heard by accident from an old negro who came out of curiosity to see Massa Bishop, (as they call me in their jargon,) that I

* Devonshire Castle, the property of Mrs. Bunbury.

celebrated mass, preached, and prayed on the Coast. They asked me to remain until next day, with which I complied, and that they would come to receive communion, and hear mass. On the next morning the rain fell in torrents from six to nine o'clock, the lady of the house urged me to eat breakfast, saying, it was impossible that any people would venture out of their houses on such a morning; I waited a few hours longer, when to the astonishment and edification of this respectable Protestant family, the German men and women arrived drenched in rain and perspiration, their shoes and clothes being literally covered with mud. When this scene, which perhaps is unique in the practical history of missions, had terminated, I resolved within myself, at the risk of health and with a certainty of encountering expense far beyond my limited resources, to appeal to the hearts and understandings of the Austrian hierarchy, priesthood, and people for pecuniary and sacerdotal assistance under the peculiar circumstances in which Divine Providence and the Holy See have placed me, as the Bishop and pastor of the Dutch and German population of British Guiana. In this same County, at Fort Island, there is a Dutch Reformed Church, with a Minister, Catechist, and Schoolmaster, who superintend the education of the Germans in that locality, which was originally the seat of Government previously to the occupation of the English. This Island was incorporated as a Lutheran Protestant parish. A well defined project for the immediate establishment of a new German Town at Cartabo point in the Essequibo River, at the junction of the Mazaroony and Cuyoony branches, has been published in the Colonial journals by Bernard Ries, Esq. a German gentleman of the Jewish persuasion, who has already expended a portion of his own private property in the introduction and settlement of a German population

from Saxony, Westphalia, and other parts of Germany. He has judiciously selected a site which is naturally calculated to form a nucleus for a great city in a short time. The Spaniards formerly built a town on or near the same beautiful locality. Owing to the healthful purity of the air, the absence of musquitoes, variety of soil, and the immense facilities for steam and all other species of navigation which this great river or rather inland sea affords, (which is twenty miles in breadth at its mouth, and navigable at least one hundred miles for vessels of large tonnage from the Atlantic ocean,) it would be to me a matter of astonishment and regret that so spirited and important a speculation could be attended with delay or failure. I wish if possible to anticipate the settlement of Protestant Missionaries and Catechists in this most interesting and invaluable portion of the Colony, which is adapted to the growth of the vine, cultivation of garden fruits and vegetables, feeding of cattle, as well as the great staple commodities of sugar, coffee, Indian corn and cotton. If any portion of the great American Continent can lay a solid claim for substantial sympathy before the rich and zealous Catholics, who contribute so freely to relieve the religious wants of thousands in the United States, who can only exhibit the same title deeds of common origin and the consequent sympathy which springs therefrom, surely British Guiana on the South American Continent, from ancient associations, present necessities, and future prospects has, or at least ought to have, a valid and prescriptive claim upon the charity of Catholic Germany, which the emigrants and their children are still fond of calling in prose and verse their great ancient Father Land. His Excellency the Nuncio Apostolic in Vienna, has kindly consented to receive books, vestments, sacred vessels, or other presents for this distant, new, and exten-

sive district in South America. I cannot in justice conclude this hasty and imperfect outline of the religious wants of my people, without mentioning the name of Robert H. Schomburgk, Esq., a German Protestant traveller, who has just published in London a description of British Guiana. The translation of this work, and that of Charles Waterton, Esq., into the German language would afford the most minute, interesting, and sufficiently extensive body of information as to the physical structure, natural productions, and local statistics of British Guiana. Mr. Schomburgk has also unexpectedly taken notice of the few struggling Roman Catholic establishments of our Vicariate; and for his friendly observations regarding my personal character, I cannot but feel grateful, though perfectly unconscious of deserving such a tribute from so competent and impartial a witness.

I have the honor to be,

Your Lordship's brother in Christ,

✠ WILLIAM CLANCY, Bishop of Oriense,

Vicar Apostolic of British Guiana, Assistant Prelate at the Papal Throne.

Vienna, January 30*th*, 1841.

To the Most Illustrious and Most Reverend Vincenzo Edoardo Milde, Prince Archbishop of Vienna, &c. &c. President of the Leopoldine Institution for the Propagation of the Faith in America.

[No. 11]

To the Right Hon. Lord Glenelg, Her Majesty's Secretary of State for the Colonies.

The Memorial of William Clancy, Bishop of Oriense, and Vicar Apostolic of British Guiana,—

Sheweth,

That Memorialist had been for several years Professor of Theology and Philosophy in the Roman Catholic College of Carlow in Ireland; and has been appointed by the Holy See to the ecclesiastical government of British Guiana, on the continent of South America, comprising Demerara, Berbice, and Essequibo.

That he feels it proper "as a British subject" to acquaint the Secretary of State for Colonial affairs of such an appointment, by the present communication, as well as by the accompanying introductory letters from his Grace the Most Rev. Dr. Murray, Daniel O'Connell and Moore O'Ferrall, Esquires, Members of the present Parliament, stating the same fact.

That Memorialist claims the civil protection of Government, as well on his own part as on the part of the clergy and flock committed to his charge, and desires to lay before his Lordship the immediate wants of the Roman Catholics as to religious and literary instruction in said Colony.

First—only two Clergymen and two Chapels exist in British Guiana for divine service, preaching, and the administration of sacraments, according to the Roman Catholic discipline.

Secondly—many of the colored apprentices on the plantations, and one tribe of Indians near the Morocco creek,

belonging to the Roman Catholic Faith, have neither chapels, priests, nor schools. To remedy those evangelical wants, Memorialist proposes to take out six ecclesiastics, three schoolmasters, and three schoolmistresses, for the religious, moral, and useful education of the White, Negro, and Indian population of that magnificent British Province.

He solicits for that number an outfit, passage, and such other provision as may suit the wishes and resources of Government.

Memorialist also states that there is a lot of ground (about two acres in extent) adjoining the Roman Catholic Church in Georgetown, Demerara, on which a residence for the Vicar Apostolic and teachers could be conveniently built, if Government will make him a legal grant of such land for said purposes.

Memorialist also hopes for an extension of the same liberality towards himself, as has been manifested by the present enlightened administration in favour of other Catholic Colonial Bishops.

Memorialist also begs leave to add, that all practical projects of civilization and industry, of mental and moral education in this Colony, originating with or patronized by the proper authorities, will receive his cordial co-operation; and that for all temporal assistance afforded by Government to his flock, he as their spiritual guide in matters of faith, morals, and discipline,

Will ever pray.

✠ WILLIAM, Bishop of Oriense,

And Vicar Apostolic of British Guiana.

Right Hon. Lord Glenelg.

10th April, 1838.

No. 33, Cambridge-street, Hyde Park,
Edgware Road.

[No. 12]

Downing Street—26th April, 1838.

Sir,

I am directed by Lord Glenelg to acknowledge the receipt of your Memorial of the 10th instant, announcing your appointment to the spiritual charge of the Roman Catholic inhabitants of British Guiana, and your intention of taking out six ecclesiastics, three schoolmasters, and three schoolmistresses to that Colony; for whose conveyance you request that provision may be made by Her Majesty's Government. You also request that a certain lot of ground may be granted to you, whereupon to build a residence for yourself and the teachers who accompany you. I am directed to acquaint you in answer, that there are no Funds at the disposal of her Majesty's Government from which the proposed expenditure could be defrayed, and that any requests you may wish to prefer for assistance towards the objects in question, should be addressed to the Governor of the Colony. The Governor would then bring them under the consideration of the Court of Policy, if any grant from the Colonial Revenue should appear to him to be called for; or under the consideration of the Secretary of State, if it should appear to him that there are sufficient grounds for recommending to Her Majesty's Government a grant of the land for which you apply, or any measure of assistance which it is within the province of the Crown to provide.

I have the honor to be,

Sir,

Your most obedient humble Servant,

JAS. STEPHEN.

The Rt. Rev. Dr. Clancy.

[No. 13]

33, Cambridge Street, Edgware Road,
London, May 3rd, 1838.

My Lord,

I had the honor of receiving on the 28th of April a letter in answer to a memorial of mine directed to your Lordship on the 10th of the same month. By that communication I am informed, that "there are no funds at the disposal of Her Majesty's Government from which the proposed expenditure for the passage of teachers for colonial schools could be defrayed." In the interview I had the honor of having with your Lordship on the 1st of May, I alluded to a grant of £40,000. having been made for the education of Negroes in the Colonies. You were kind enough to say that you would send me papers by which I could learn the conditions on which I may expect a portion of that grant for the benefit of my congregation. I also mentioned to your Lordship, that great numbers of free coloured persons resident in the islands formerly belonging to the Roman Catholic Governments of Spain and France, (such as Trinidad, Cuba, Martinique, Grenada, Antigua, &c.) are emigrating at present into British Guiana, and that this emigration is likely to continue owing to the higher rate of tradesmen and laborers' wages, and also to the greater facility with which agricultural produce is raised in the extensive and fertile provinces of Guiana, as compared with the limited demand for labor in the almost exhausted island soils. I beg leave to extract the following statements confirmatory of my views:

Speech of Carmichael Smyth, marked "Enclosure, in No. 688 of Papers presented to Parliament relative to the Abolition of Slavery, part 4, page 546," ordered by the House of Commons to be printed 14th July, 1837.

"The next subject to which I directed my attention during the last year, was the introduction of liberated Africans from the island of Cuba to this Colony. An ordinance providing for their subsistence, location, and settlement, and for promoting their industry and good conduct, was passed on the 8th of March; this ordinance has been approved of by his Majesty, and the Superintendent of liberated Africans resident at the Havannah has been directed to carry into effect the arrangements as agreed to between Messrs. Young and Schenley. *Idem.* Considerable apprehension appears to be entertained by persons interested in the prosperity of the West India Islands, that they will be deserted by their labourers, who appear generally to be desirous of removing to British Guiana, where they expect to receive a higher rate of wages."

Page 58, copy of a Despatch from your Lordship to Sir C. Smith.

"I have the honour to transmit to you herewith a copy of a despatch and enclosures from Lieutenant Governor Light, relating to the emigration of Labourers from Antigua and Montserrat, and supplying the particulars of the removal of upwards of seventy apprentices from this latter Island to the Colony under your government."

Page 582, from Sir J. C. Smyth to Lord Glenelg.

"The proprietors of estates both at Antigua and at Montserrat, unquestionably cannot witness with satisfaction the emigration of their labourers; labour however when free, must like every thing else find its level; and I respectfully submit to your Lordship, that with the exception of one vessel which has brought a party of French Creoles from Martinique, I am not in possession of any circumstances tending to prove that there has been any unfair or improper proceeding in encouraging the emigration of apprenticed labourers or others to British Guiana."

The fact to which I would beg to direct your Lordship's attention by these extracts is, that these emigrants are generally Catholics, who with the old settlers of the same faith generally amount *to one fourth* of the entire Negro and Creole population of the British West Indies. Besides which local reason for providing instruction for the members of my congregation in Guiana, by the division of the public funds for Colonial education, I would beg leave to remind your Lordship that one-third of the tax paying Christian subjects of Her Majesty are loyal Roman Catholics, equal in wealth, intelligence, and political importance to the same proportion of any other Christian denomination, to whose establishments similar funds have been sometimes *exclusively given.*

Under such circumstances may I not hope for a re-consideration of your Lordship's *unexpected* refusal of pecuniary assistance, and also of that portion of the memorial which regarded two acres of *Crown* land near the Catholic chapel in Georgetown, (Demerara), on which School-houses and residences could be so conveniently erected if granted to me by Her Majesty.

I have the honor to remain,
Your faithful Servant in Christ,
✠ WILLIAM, Bishop of Oriense,
And Vicar Apostolic of British Guiana.

Rt. Hon. Lord Glenelg.

[No. 14]

Downing Street.—18th May, 1838.

Sir,

I am directed by Lord Glenelg to acknowledge your letter of the 3rd instant, referring to my letter to you of the 28th April last, and to your proposed operations for

the benefit of the inhabitants of British Guiana professing the Roman Catholic religion.

With respect to the sums voted by Parliament for Negro Education in the Colonies, I am to transmit to you, in compliance with your wish, the enclosed Printed Papers,* which will explain to you the plan which has been adopted by Her Majesty's Government for the appropriation of those Grants, together with the conditions and Rules established for that purpose.

At present there is no unappropriated portion of the Parliamentary fund for Negro Education: but you will observe on referring to the letter which I addressed to the Assistant Secretary of the Lords Commissioners of the Treasury on the 21st July, 1835, (a copy of which will be found amongst the printed papers herewith transmitted,) that the occurrence of cases in which the Agency of the Societies might not be available to the full extent required, was then anticipated; and that it was proposed that in those instances, the schools to be established or supported by the aid of Parliament, should be conducted either on the principle of the British and Foreign School Society, or the National Board of Education in Ireland, according to the circumstances of the Colony in each case.

In the distribution of any future Parliamentary Grants for Negro Education, Lord Glenelg will give his best consideration to the particular circumstances of British Guiana, and of every other Colony entitled to participate in that fund, with the view of rendering the means provided by Parliament as extensively useful as possible.

With regard to your application for certain Crown Lands in George Town, Demerara, for the erection of Schoolhouses, I am to acquaint you that his Lordship will be

Parliamentary Returns, No. 211, of 1836.
„ „ No. 15, of 1837.

happy to comply with your request, provided the Colonial Government should not entertain any objection to it, and if there should be no local difficulties opposed to the concession of the Land in question.

In the mean time it will be necessary that you should in the first instance address a written application to the Governor of British Guiana, specifying all the particulars requisite for the due consideration by him of your request.

I have the honor to be, Sir,

Your most obedient humble Servant,

JAS. STEPHEN.

The Rt. Rev. Dr. Wm. Clancy.

[No. 15]

[*Letter to* his Excellency Governor Light.]

London, May 28th, 1838.

Sir,

By a communication addressed to me from the Colonial Office, dated 18th May, 1838, signed Jas. Stephen, I am directed to make a written application to the Governor of British Guiana, regarding a grant of two acres of Crown land on which I wish to erect school-houses and a dwelling in the vicinity of the Roman Catholic church in Georgetown, Demerara. By the same letter I am informed that Lord Glenelg *will be happy to comply with my request* provided the Colonial Government should not entertain any objection to it, and if there should be no local difficulties opposed to the concession of the land in question. I am also led to hope that a portion of the Education Grant for Negro Schools in the Colonies will be made in favor of such Roman Catholic Schools as I may wish to establish, either on the principle of the British and Foreign School Society, or the National Board of Education in Ireland, which latter principle will in all probability be adopted by me. I therefore respectfully

solicit your co-operation in those important public matters, and hereby make the application suggested.

I beg leave to congratulate you on your recent appointment, and hope to have the pleasure in a short time of forming a personal acquaintance with you.

I have the honor to remain,

Yours faithfully in Christ,

✠ WILLIAM CLANCY, Bishop of Oriense,

And Vicar Apostolic of British Guiana.

GOVERNOR LIGHT.

[No. 16]

[*Letter to* JAMES STEPHEN, Esq.]

33, Cambridge Street, Edgware Road,

Sir,

I have received your letter of the 18th of May, and the printed returns shewing the appropriation of the sums voted by parliament in the years 1835 and 1836 for school-houses and the education of negroes in the West India Colonies.

Your refer me also to a letter addressed *by you* to the Assistant Secretary of the Lord's Commissioners of the Treasury, on the 21st July 1835. I have not received *that letter*, but there is a letter from Sir George Grey to the Hon. J. Stewart, of that date, by which I learn of the practicability of obtaining aid from Government, by establishing schools either on the principle of the British and Foreign School Society, or of the National Board of Education in Ireland. I shall feel obliged by informing me as soon as possible, what *the principles* of *that Society* and *board* may be; and also by sending me the printed parliamentary returns of the appropriation of money in 1837, for negro education.; also *your own* letter above alluded to·

Such public documents may be very important in guiding me as to any immediate or future arrangement with Lord Glenelg.

I have the honor to be,
Your faithful Servant in Christ,

✠ WILLIAM CLANCY,
Bishop and Vicar Apostolic of British Guiana.

[No. 17]

Colonial Office,
Downing Street,—29th May, 1838.

Sir,

I have received your letter of the 28th inst., in which you refer to an expression in my letter to you of the 18th inst., which I am happy in the opportunity of correcting. In that letter I have referred to a letter of the 21st of July, 1835, as having been addressed by myself to the Assistant Secretary of the Treasury. You remark that you have not seen that letter, which may be very important: the fact is, that this reference to a letter of mine to the Assistant Secretary of the Treasury was a clerical error, the origin of which, it would be easy but unnecessary to explain. There is no other letter to the Assistant Secretary to the Treasury of the date in question, than the letter from Sir George Grey of which you are in possession.—My name was inadvertently substituted for his in the allusion made to that communication.

On the other topics noticed in your letter of the 28th of May, you will probably receive an answer from Sir George Grey.

I am, Sir,
Your most obedient humble Servant,
JAMES STEPHEN.

The Rt. Rev. Bishop Clancy.

[No. 18]

[*Letter to* Sir George Grey.]

33, Cambridge Street, Edgware Road.

Sir, May 30th, 1838.

Mr. Jas. Stephen directs me to you for an answer to some enquiries made by me in a letter to him dated 28th of May. In your letter (No. 1) to the Hon. J. Stewart, which I find in a printed correspondence and returns relating to Negro education, sent to me according to Lord Glenelg's promise, I have read the following sentences: "In the Mauritius, and in some parts of the West Indies, it is probable that the agency of societies of this nature may not be available to the full extent required. In these cases it is proposed to grant sums of money in aid of local contributions towards the erection of schools, to be conducted on the principle of the British and Foreign School Society, or of the National Board of Education in Ireland."

May I request that you will inform me what the principles of the British and Foreign School Society, and of the National Board of Education in Ireland, precisely are. Provided there be in such principles no compromise of Catholic faith, morality, or discipline, I should be glad to avail myself of the clause which provides for such contingences as above alluded to. There is not a school in British Guiana, founded by any Protestant Society, in accordance with the religious views of Roman Catholics. I again repeat my earnest desire to be the instrument of affording the blessings not only of a christian, but of a sound intellectual education, to the Negroes, Indians, and White population of Guiana, in the most comprehensive manner which my limited pecuniary resources will permit. To aid me in effecting such objects, I should be happy to receive

an equitable portion of any immediate grant for 1838, or of any future public funds assigned by Her Majesty's Government, either for the building of school houses, salary of teachers, purchase of books, or such other details as may suit the united views of those who feel an interest in such useful matters.

You will oblige me also by sending the return of the grant in 1837 for Colonial education. As I am about to leave London for Ireland, I beg leave to send my address, which is—" North Catholic Presbytery, Cork City."

I have the honor to be

Your faithful servant in Christ,

✠ WILLIAM CLANCY, Bishop,

And Vicar Apostolic of British Guinna.

May 30th, 1838.

[No. 19]

Downing Street,—8th June, 1838.

Sir,

In compliance with the request contained in your letter to Mr. Stephen of the 28th inst., I am directed by Lord Glenelg to transmit to you the accompanying printed papers,* which will furnish you with full information respecting the system and principles adopted by the British and Foreign School Society, and by the National Board of Education in Ireland, † and respecting the appropriation of the grant of 1837 for Negro Education.

I have the honor to be, Sir,

Your most obedient Servant,

JAMES STEPHEN.

Rt. Rev. Dr. Clancy, &c. &c.

* 30th Report of British and Foreign School Society.

† Three Reports of Board of National Education, Ireland, (No. 2, being out of print.)

[No. 20]

Cork, July 19th, 1838.

My Lord,

I had the honor of receiving on the 12th of June, 1838, the printed documents regarding the principles of the Board of Education in Ireland, with other papers, through the Colonial Office. Though the principle of that Board (abstractedly speaking) is far from being unexceptionable, as is evident from the many objections urged against it by Roman Catholic and Protestant writers; yet as it has been found by my personal enquiry and observation in Ireland and some parts of England, to work satisfactorily in the majority of cases where it was patiently and fairly tested, I have no difficulty in giving it a full trial in the colony, subject to my spiritual jurisdiction. I therefore hereby make the following proposals to the Home Government regarding education in my district of British Guiana.

I propose to build Three School Houses.

	Two story high.	Dimen.	Scholars.	Cost.
In Georgetown, Demerara,	1 School House,	75 by 30,	for 320 —	£500
In New Amsterdam, Berbice,	1 ,,	40 by 25,	for 140 —	£350
In Morocco Creek, Essequibo, at the Settlement of Spanish Indians	1 ,,	40 by 25,	for 140 —	£350
				£1200

Salaries for Teachers.

4 for Georgetown -	£60 per annum each -	£240 per ann.
2 for New Amsterdam	£60 ,, -	£120 ,,
2 for Essequibo -	£60 ,, -	£120 ,,
		£480

I undertake to bring into the Colony eight competent teachers, male and female, some of them already trained, having been in connexion with the body in Ireland, and to supply out of my own personal resources £400 towards

building of said school houses, if the Government supplies the remaining £800 out of the forthcoming grants for Negro education, and secures the above annual sum for the support of teachers, and grants convenient lots of Crown land in Demerara, Berbice, and Essequibo, for the necessary buildings.

Besides the above fixed salaries and grant, I will of course expect school requisites, such as books, paper, slates &c., and all such convenient lots of crown land in Demerara, Berbice, and Essequibo, as I may select, for the general convenience and health of the children and teachers.

I am thus asking nothing from Government but a fair proportion of the public money raised by taxation from the Catholic and Protestant subjects of Her Majesty, in favour of my flock and such others as may wish to avail themselves of general education, partly supplied by Government, and partly by my own personal influence and exertions.

The sooner I can receive a *final* answer from your lordship previous to my departure in September, the more effectually will I be able to put into execution the measure contemplated.

Believe me,
Your Lordship's faithful Servant in Christ,

✠ WILLIAM CLANCY, Bishop,
And Vicar Apostolic of British Guiana.

Rt. Hon. Lord GLENELG.

[No. 21]

Downing Street,—13th August, 1838.

Sir,

I am directed by Lord Glenelg to acknowledge your letter of the 19th ultimo, proposing with the aid of Her Majesty's Government to establish certain schools in British Guiana, on the principle of the National Board of Education in Ireland, and requesting that £800 may be placed at your disposal in furtherance of this design, out of the parliamentary fund for Negro Education.

His Lordship is in expectation of receiving, at an early period, a report on the state of Negro Education in British Guiana from the Inspector of Schools receiving parliamentary assistance in the West Indies; and, until he is in possession of the information to be derived from that Report, he would not feel himself at liberty to sanction any new arrangement, such as that which you have suggested.

It will further be necessary that the proposal which you have made should be considered by the local authorities in the colony, before it could be finally adopted.

I have the honor to be,

Sir,

Your most obedient Servant,

GEORGE GREY.

The Rt. Rev. Dr. Clancy.

[No. 22]

To his Honor Justice Firebrace, Second Puisne Judge of British Guiana, LL.D., &c., &c.

Feb. 12th, 1840.
Georgetown, Demerara.

Dear Sir,

I have read in last night's Chronicle, and the Royal Gazette of the preceding day, a Report of the Society for promoting Christian Knowledge, held in New Amsterdam, on the 30th of January, 1840, of which voluntary Association your Honor is reported to be one of the Vice-Presidents. The christian public of this Colony had a right to expect that the presence of one of their judges at such a meeting, would have prevented the publication and expression of language, redolent of culpable ignorance and mischievous intolerance regarding the religion of which I am the recognized head in British Guiana. Unhappily such wise forbearance and caution were not produced either by your well known moderation, and the just weight which you possess in the mixed society of Berbice. Your Honor will believe, that as a Catholic Bishop, I am as anxious for the extension of christian knowledge, and the conversion of Heathens and Infidels, as any lay or ecclesiastical member of that injudicious committee. If the circulation of Bibles, Testaments, Prayer Books, and Tracts, be the criterion of christian usefulness and piety in this Colony, be it known to the reading world, that I and my clergy have distributed within the last year more than three thousand volumes in British Guiana, and are therefore entitled to some share of public gratitude.

I have learned with inexpressible pleasure from the Rev. Mr. Cullen, that in reference to that Report you stated—

"That the sentiment of a body does not always convey the opinion of each individual member who may externally co-operate." I fully appreciate the manly motive that could elicit such an important dissent from the pusillanimous and unchristian spirit that dictated the two unprovoked and insulting sentences which precede the returns of schools in that anile effusion of conscious imbecility. Such an understanding as yours could not, I am persuaded, have logically concluded from any sound data or premises, that Popery is exercising an influence "calculated to destroy the pure principles of the gospel," or that the doctrines and principles of the Roman Catholic Religion are "pernicious," here or elsewhere. It is a threadbare calumny upon the Mother Church and her Popes, who preserved the sacred volumes of gospel revelation amidst the ignorance and wars of past ages, when Anglican Protestantism had neither a name nor a resting place on the earth or the ocean. The word "Popery" was intended no doubt to give offence to the Roman Catholic Inhabitants of this Colony. I am proud of the name—I glory in our essential connection with a centre of unity—an universal head or father—a supreme tribunal—a point-d'appui—which prevents us from being tossed to and fro by every wind of doctrine; and I candidly appeal to your Honor's judgment, whether any spiritual child in this Colony ought to be ashamed of Gregory XVI. his present Pope or Father, who from the supreme seat of the Apostles issues (according to the same number of the Royal Gazette) his pontifical mandate for the universal extinction of slavery from the rising to the going down of the sun. As your committee have dogmatically assumed more exclusive infallibility than was ever claimed by Popes, or exercised by the Church, regarding the relative merits of the Roman Catholic and Anglican forms of worship, it is

useless to reason with them; but for your Honor's information and theirs also, I shall state, that if I could discover by rational investigation, by any process of analytical or synthetical dialectics, or if your Honor can demonstrate for me by any acknowledged form of correct reasoning, that even one single doctrine of the Roman Catholic Church involving faith, morals, or essential discipline, is "pernicious," either to individuals or to society in general, I shall be prepared in presence of the God who is to judge me and my fellow-colonists, to resign my episcopal commission, and no longer teach her doctrine, inculcate her morality, or enforce her discipline.

Whilst our increase in British Guiana is admitted by those who proclaim themselves our adversaries, (being more of a realist than a nominalist in divinity and philosophy,) I shall never feel angry about nicknames, nor shall I retaliate the vulgar patronymics which sectarian malice may suggest, or stupid ignorance may proclaim. The report truly states that Popery is increasing at home; it might have added, in a much greater ratio in the British Colonies. In Great Britain and Ireland there are nine millions of Roman Catholics; the Anglican denomination reckons about the same; whilst the members of the Kirk of Scotland, Methodists, Socinians, and Quakers, and all other conflicting subdivisions of what you will allow me to call the pretended reformation, may be estimated at nine millions. In British India and Ceylon, there are a million of Roman Catholics; not to speak of Lower Canada, the Mauritius, Trinidad, Grenada, and St. Lucia, which are almost excusively Catholic. In the British Colonies, Roman Catholics are more than half of the aggregate christian population; whilst the Anglican denomination after 300 years' existence, is nothing more nor less than the fragment of a fraction of Her

Britannic Majesty's foreign dominions. Even in this Colony (the least Catholic of any, except Barbadoes, in the West Indies) we are neither few nor inconsiderable; nor shall we tamely submit to such gratuitous insults as the one alluded to, without seeking in the proper quarter for redress and royal protection—we will not basely lick the hand that strikes us. Many of the Pope's spiritual children have been in this Colony, and some are still, on the bench and at the bar—members of the Court of Policy—proprietors, managers, and overseers of estates—labourers in the field—magistrates, planters—tradesmen in the towns, soldiers in her barracks, sailors in her navy—policemen, physicians, merchants, and storekeepers; in a word, there is no department in which the colonists whose creed has been so wantonly defamed by that part of the antichristian Berbice Report for 1839, who have not just reason to feel and complain on this occasion. Thanks to Providence, no premium has been as yet officially offered for the exercise of *practical* intolerance; and if the evil hour should arrive, when the fell demon of religious bigotry shall be unchained and let loose upon the land by the evil-minded lovers of religious discord, it will be a consolation to reflect that the ermine of the Protestant Puisne Judge will not be stained by an unprofessional and unholy contact with the principles of such human bloodhounds as would sacrifice every other altar but their own, to sustain a theological monopoly grounded, in my judgment, neither on scripture, on history, on common sense or reasoning, nor on any other valid title within the circle of human knowledge.

I have the honor to remain,

Yours faithfully in Christ,

✠ WM. CLANCY, Bishop,

And Vicar Apostolic of British Guiana.

His Honor Justice Firebrace.

[No. 23]

Georgetown,
February 14th, 1840.

My Lord,

I have the honor to acknowledge your letter of the 13th Inst. relating to a Report for the last year of the Society for Promoting Christian Knowledge, in connection with the Church of England. My opinion of the impropriety of some of the expressions therein contained, has been correctly stated by the Rev. Mr. Cullen. The fact of my having confided the education of my son to a clergyman of your lordship's church, and the intimacy and friendly relations which I have always felt a pleasure in cherishing towards the Roman Catholic Clergy, should at once testify the confidence reposed, and my disbelief in the calumnies so liberally and illiberally spread abroad. In the preparing this Report by the Secretary, it was my earnest wish that all expressions tending to create unpleasant feelings should be avoided. In this I did not succeed; and, at the General Meeting, I signed the Report since printed, as the sense of the Members; but I believe the Reverend Secretary is aware that my opinion of the impropriety alluded to remained unaltered.

With regard to any other subject of complaint which your lordship may conceive you have besides what is contained in the Report, I cannot enter farther than to express my regret that ridicule and hard words should be used by any set of professsing christians towards others. I have thus briefly replied from respect to your lordship's sacred character, and from the friendship between us; and also, that the impression may not even for a moment remain on your

mind, that while I profess toleration with the lips, the sentiment is far from the heart.

Believe me,

My Lord,

Your Lordship's faithful and obedient Servant,

J. FIREBRACE.

To the Right Rev. the Bishop of Oriense,
&c. &c.

British Guiana.

[No. 24]

Berbice,—July 9th, 1840.

My Dear Sir,

In reply to your application to me to sign the Petition of the Roman Catholic Congregation, against the allowance, as proposed for them by the Court of Policy, not being granted by the Combined Court.

I regret much that such should have been the case, considering in a worldly point of view, that it is the interest of the Colonists to encourage religious instruction among the emigrants residing here. To know that they have the free exercise of their faith allowed them, and not only so, but the ministers of that religion favorably received by the Legislature of the Colony, would be no doubt an inducement to many to come here. I regret that the Roman Catholic Clergymen should not have been put on a permanent footing, when I consider the very proper manner in

which all here carry on their duties, and the benefits which their flock receive.

I remain,

My dear Sir,

Faithfully yours,

S. FIREBRACE.

The Rev. T. MORGAN,
&c. &c.

[No. 25]

To the Hon. C. N. WHINFIELD, Acting Government Secretary, &c. &c.

Georgetown, Demerary,
Feb. 21st, 1840.

Sir,

According to the Royal Gazette of the 11th Feb., your name is signed as one of the Vice-Presidents to the Berbice Report (for 1839) of the Society for the promotion of Christian knowledge. Will you allow me to ask, whether your investigation of Catholic principles *in this Colony*, justifies you conscientiously in denouncing the religion, of which I have the honour and the happiness to be the recognised head according to canon and civil law, "as pernicious, or calculated to destroy the pure principles of the Gospel?" To prevent any misunderstanding on your part in future,

regarding the Roman Catholic Religion, I beg leave to transmit the declaration of the Scotch and English Roman Catholic Bishops, which contain very recent explanations of some peculiar tenets of the mother church of Christendom; to every sentence of which explanation, I firmly adhere, wishing in the first instance, if hitherto blameless and ignorant, that you might correctly learn what Roman Catholics do really believe, and in the second instance, (if you have been coerced by any undue influence to sign that most malicious document) an opportunity may be afforded to the Honorable the Acting Secretary to imitate the praiseworthy and most christian conduct of his Honor, Justice Firebrace, LL.D. another Vice-President, who in a letter, dated 14th Feb. has assured me of his opinion of the impropriety of the expressions therein contained, and that it was his earnest wish that all expressions tending to create unpleasant feelings should be avoided; and that the Rev. Secretary is aware that his opinion of the impropriety remained unaltered, notwithstanding signing the report. May I hope for the sake of the peace of this small and already too much distracted community, that there are other members of that Committee similarly impressed with the inexpediency and practical cowardice of giving unnecessary offence to a christian Bishop and his Clergy, who have sedulously abstained from retaliating injuries heaped upon them by some intolerant and jealous Ecclesiastics since their arrival in this colony. Surely such insulting language coming from an official of British Guiana, must be considered by the Home Government rather indiscreet, in reference to a creed professed by an overwhelming majority of Her Majesty's faithful subjects, as compared with the Anglican denomination; and in reference to a loyal British subject, who is not altogether unknown to some of the highest civil functiona-

ries at home and in the colonies, who has the honor of signing himself,

Your faithful Servant in Christ,

✠ WILLIAM CLANCY,

Bishop of Oriense,

Vicar Apostolic of British Guiana, Parish Priest or Pastor of Georgetown.

[No. 26]

British Guiana, Government Secretary's Office,
February 29th, 1840.

Sir,

I have had the honor to receive your letter, dated the 21st inst.; in reply, I have to inform you, that the report of the "Society for the promotion of Christian Knowledge" was not signed by me in virtue of my official situation, but as Vice-President, which situation I have the honor to hold under the unanimous votes of the Subscribers to that Society in Berbice; and I have yet to learn by what authority a Roman Catholic Ecclesiastic presumes to call in question my right to express my opinion on matters connected with it.

I kave the honor to be,
Sir,
Your most obedient Servant
CHARLES WHINFIELD,
Acting Govt. Secretary

The Rev. Dr. Clancy.

[No. 27]

Georgetown, March 1, 1840.

Sir,

I have had the honor to receive your letter of the 27th February in answer to mine of the 21st, and cannot but feel persuaded that I had sufficient cause of enquiry and complaint regarding the document to which your name is appended, as one of the Vice-Presidents of the Berbice branch of the Anglican Society for the Promotion of Christian Knowledge. The distinction suggested by yourself, namely, of *your not having signed it as an official,* but as a Vice-President, proves that there was some ambiguity which required an explanation on your part. As I did not write in a hostile spirit, but in the friendly tone of an insulted christian Bishop, I trust when you know me better, that you will not coolly charge me with presumption, as the following part of a sentence in your letter would indicate: "I have yet to learn by what authority a Roman Catholic ecclesiastic *presumes* to call in question my right to express my opinion on matters connected with it, (the Society)." I never called in question your right to express your opinion regarding *that Society;* but I feel and know that I have a sacred right and a divine authority to prevent as far as I can the diffusion of uncharitableness and falsehood regarding the Roman Catholic creed, of which I am the head and guardian in this Colony. Your Society wandered beyond their legitimate bounds by wickedly and ignorantly identifying or comparing Infidelity with Popery. You should have selected the less offensive and more accurate term of self defence rather than presumption in my regard. If I were disposed to retort, could I not prove that on your side

rests not only the name but the reality of presumption. 1st. Because that vice, as it relates to the mind, involves a supposition formed before examination; you suppose Popery without examination to be pernicious and opposed to the pure principles of the Gospel. My letter was one of enquiry and charitable remonstrance against your charge of my being capable of teaching such doctrines. 2nd. As far as presumption relates to moral action, it implies irreverence. Surely there could be no irreverence in a recognized Catholic prelate (and a Noble, which I am by the creation of an European King) asking a mere layman, not his equal in spiritual or temporal rank, why he calumniated not only his church in the most unprovoked and insulting manner, but by implication eight ecclesiastics and himself. 3rd. Presumption as it relates to religion, is a bold and daring confidence in the goodness of God without obedience to his will. Which of us is guilty of this species of that genus I will leave you to reflect upon, merely reminding you that that charity which thinketh *no evil* is the very essence of the will of God according to reason and christian revelation.

I believe that modern Protestants, generally speaking, err regarding Catholic doctrine more from a neglect of learning the true principles, either from authorised works or teachers, rather than from any other cause. And I implore of you before you again commit yourself in so indefensible and unkind an accusation against the creed of the majority of Christendom, that you will study the decrees of the Council of Trent, Bossuet's Exposition, Milner's End of Controversy, or some accredited work, such as the Declaration of the Catholic Bishops, which I had the honor to transmit. Do not, I pray you, permit your judgment to be biassed against the most ancient and universal form of christian faith and worship known to mankind. Having

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received from his Honor, Justice Firebrace, a verbal and written disapproval of the offensive part alluded to, I did not consider myself exercising towards the Hon. C. E. Whinfield any thing like unjustifiable authority in affording him the opportunity of an honorable retractation of the coarse and peurile spirit of ignorant intolerance which characterizes a portion of that report; and shall be happy to learn that even as a Vice-President you may yet arrive at a different conclusion regarding Catholicity. You have availed yourself in part of the proffered opportunity of explanation, for which I am grateful, by disconnecting your official capacity of acting Secretary, with what is offensive.

I have the honor to remain,

Yours faithfully in Christ,

✠ WILLIAM CLANCY, Bishop,

And Vicar Apostolic of British Guiana.

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